

## Constructing Fiqh and Kalam in the Tafsir of Mujahid bin Jabr

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Article	Abstract
<p><b>Article History :</b></p> <p>Received: Oct., 19, 2025          Reviewed: Nov., 4, 2025          Accepted: Dec., 1, 2025          Published: Dec., 8, 2025</p> <p><b>Keywords:</b></p> <p><i>Fiqh, Kalam, Mujahid bin Jabr, Tafsir, Tabi'in</i></p>	<p>The study of tafsir during the tabi'in period is one of the important phases in the history of the development of the interpretation of the Qur'an. In this period, a number of mufasir emerged who continued the tradition of interpreting the companions with certain patterns and characteristics. One of the central figures was Mujahid bin Jabr, a key disciple of Ibn 'Abbas who was known as an important figure in expanding the horizons of historical interpretation. This research aims to uncover the characteristics of Mujahid bin Jabr's interpretation, especially on fiqh and kalam verses, as well as to trace his contribution to the treasures of tafsir during the tabi'in period. The method used is qualitative with a descriptive-analytical approach through a search of primary and secondary literature. The results of the study show that the interpretation of Mujahid is characterized by the use of strong sanad, short but concise patterns, and a tendency to associate the meaning of verses with aspects of law (fiqh) and theology (kalam). In addition, his interpretation reflects the continuity of the authority of knowledge from Ibn 'Abbas, but still displays a critical power in understanding the text. In conclusion this research confirms that Mujahid bin Jabir's contribution was not only limited to historical interpretation, but also played a significant role in the formation of the framework of fiqh and kalam thought for the generation after him.</p>

## INTRODUCTION

The important position of the interpretation of the Qur'an in the development of Islamic science is fundamental because tafsir is considered the first science to emerge in the study of the Qur'an. Tafsir is the parent of other Qur'anic sciences because through tafsir Muslims can first access the instructions and guidance of the Qur'an to be applied in daily life (Manaf, 2021). Without interpretation, the deep meaning contained in the Qur'an is difficult to understand and apply. Therefore, tafsir is the key to opening the vocabulary of Qur'an verses and supporting the formation of the awareness of the ummah in understanding and practicing Islamic teachings comprehensively (Ikhwan, 2016).

The process of interpretation of the Qur'an has begun since the lifetime of the Prophet and continues to develop from time to time, which in turn produces various methods and patterns of interpretation (Faqih, 2023). During the time of the Prophet Muhammad and his companions, tafsir was carried out directly by referring to the revelations received by the Prophet and the experiences of the companions who heard and witnessed the revelation of the verses of the Qur'an. After the death of the Prophet, the Companions continued their interpretation on the basis of the Qur'an and hadith as well as direct experience with the Prophet. However, the generation of tabi'in that emerged after the companions brought new nuances in the interpretation (Nazhifah & Isyti Karimah, 2021). They interpreted the Qur'an not only based on the narrations of the Prophet and his companions but also began to use their

own opinions and *ijtihad* by referring to sources such as the Qur'an, *hadith* and the actions of the companions (Setiawan & Masropin, 2022). This phase is characterized by the emergence of the embryo of differences in interpretation and the initial effort to write *tafsir* in the form of an independent book so that it becomes a very crucial transition phase from oral to written interpretation (Salsabila et al., 2023).

The *Tabi'in* always followed in the footsteps of their famous teachers in interpreting the Qur'an, especially when faced with verses that were difficult for the common people to understand (Abdul Rohman, 2022). However, the tendency of the intellectual capacity and integrity of the *Tabi'in* is different, so that these differences give birth to a variety of interpretations of the Qur'an. The expansion of the expanding Islamic territory is also an important factor that encourages the Companions to spread to various regions while bringing their knowledge (Salsabila, 2023). It was from these companions that the *Tabi'in* learned, until then various schools and schools of interpretation were born. This condition in turn raises new problems, namely the increasing number of problems that are difficult for the generations after them to understand due to the time span and the difference in the context of the increasingly complex place.

Mujahid bin Jabr al-Makki was one of the main figures of *tabi'in* and a direct disciple of Ibn 'Abbas who was very famous in the field of Qur'anic interpretation. He was born in the year 21 Hijri in the era of the caliphate of Umar bin al-Khattab and is known as a trusted *muqri* and *mufassir* (*Stuttgart*) (Shifatul'Ulya, 2024). As a disciple of Ibn 'Abbas, Mujahid narrated a lot of *tafsir* and *qira'at* from him and was known to be very careful in narrating *hadith* and interpretation, so that great scholars such as Imam al-Shafi'i and Imam al-Bukhari narrated a lot from his narration. Mujahid is known to have not brought much history compared to other disciples of Ibn 'Abbas, but the narrations he brought were very reliable and became the main reference in the science of *tafsir* and *qira'at* of the Qur'an (Rahmi et al., 2022).

Mujahid bin Jabr was known as a figure who had a high authority in the field of interpretation, especially because of his position as the main disciple of Ibn 'Abbas. The narration mentions that he once completed the recitation of the Qur'an in the presence of Ibn 'Abbas thirty times, and in each verse he stopped to ask the reason for his descent (*Asbabun Nuzul*) as well as an in-depth contextual explanation (Mundzir, 2021). This fact shows Mujahid's seriousness and thoroughness in studying the *tafsir*, as well as showing his efforts to ensure that the understanding he gained was in harmony with the explanation of his teacher, Ibn 'Abbas (Rochimah et al., 2024).

*Tafsir Mujahid* consists of only one volume containing the interpretation of the Qur'an with an editorial that resembles a *hadith*. Mujahid's position as a careful and profound *mufassir* is strengthened by his method based on narration and *ijtihad*, with a short and concise pattern of explanations (*Ijmali*). The work of interpretation is considered representative enough to express the author's ideas and tendencies, both in terms of methodology, reference sources, and interpretations (Zulfikar, 2019b).

Previous studies on Mujahid bin Jabr have generally focused on his position as one of the *tabi'in* figures who played an important role in continuing the tradition of Ibn 'Abbas's *tafsir*. Most studies highlight the historical aspects of Mujahid's interpretation such as Nazilatur Rochimah, et al. (2024) which discusses the flashback portrait of Mujahid bin Jabr (Rochimah et al., 2024). There are also those who highlight the focus of the *manhaj* of Mujahid bin Jabir's *tafsir* conducted by Eko Zulfikar, (2019) the content of the discussion related to the methods, sources and patterns of Mujahid bin Jabir's *tafsir* (Zulfikar, 2019b). Finally, the research conducted by Annisa Rahmi, et al (2024) which focuses on discussing the study of the *tafsir* of *tabi'in* and Mujahid bin Jabr (Rahmi et al., 2022).

From the various literature that has been reviewed, it can be seen that there is a significant difference between the previous research and this research. Previous studies have generally only highlighted aspects of the manhaj or method of interpretation of Mujahid bin Jabr in general, both in terms of the use of narration, the *ijm 1* approach, and his position as the main disciple of Ibn 'Abbas. Such a study is indeed important as a basis for understanding the position of Mujahid in the early tradition of interpretation, but it is still descriptive and has not touched on certain aspects of his interpretation.

In contrast, this study seeks to go further by focusing on the study on Mujahid's interpretation of fiqh and kalam verses. This focus was chosen because both fields have direct implications for the formation of Islamic law (fiqh) and theology (kalam), so an analysis of the pattern of Mujahid's interpretation in this context can provide a more specific picture of his contribution. Thus, this study not only examines the manhaj of tafsir in general, but also examines in depth how Mujahid's methods, patterns, and thoughts are reflected in his interpretation of verses related to law (fiqh) and theology (kalam).

It is in this context that this study is present to examine in more depth and affirm that the main focus lies in the characteristics of Mujahid bin Jabir's method of interpretation of the verses of law (fiqh) and theology (kalam). The formulation of the problem proposed is how the characteristics of Mujahid bin Jabir's interpretation method in interpreting fiqh and kalam verses. The purpose of this research is to identify and describe the patterns and methods of interpretation more comprehensively, so that its contribution in building the foundation of Islamic science in the fields of law (fiqh) and theology (kalam) can be understood. This research is expected to provide benefits, both theoretically and practically. Theoretically, this research can enrich the treasures of classical interpretation by presenting a more specific analysis of the dimensions of fiqh and kalam in the interpretation of Mujahid. Meanwhile, practically, the results of this research can be a reference for commentators, students, and researchers who want to delve into the tradition of tafsir during the *tabi'in* period and its implications for the development of Islamic law (fiqh) and theology (kalam).

As a guide for readers, this article is structured through several core discussion sections. First, it presents the historical context and intellectual development of exegesis during the period of the successors as a basis for understanding Mujahid's position. Second, it explains Mujahid bin Jabr's intellectual profile and his scholarly authority within the tradition of exegesis of hadiths. Third, it explains the nature and method of his interpretation of fiqh and kalam verses by highlighting his argumentative patterns, sources of reference, and methodological tendencies. Fourth, it discusses the contribution of his interpretation to the development of legal and theological thought in subsequent generations. Through this framework, readers can gain an overall picture of the direction of the argumentation and the scope of the analysis offered in this article.

## RESEARCH METHODS

This study uses a descriptive-analytical qualitative approach with the type of literature research (*Library Research*). All data were collected from primary and secondary literature relevant to the study topic (Darmalaksana, 2020). The primary source in this study is *Tafsir Mujahid* which is attributed to Mujahid bin Jabr. The secondary sources are in the form of supporting literature such as books, articles, and previous research that discuss the figure of Mujahid and the development of tafsir during the *tabi'in* period. Data collection techniques are carried out by means of documentation; that is, to trace, identify, and classify data that is relevant to Mujahid's interpretation of fiqh and kalam verses. The data that has been collected is then analyzed using content analysis (*Content Analysis*) with a descriptive-analytical approach (Jumal Ahmad, 2018).

## RESULTS AND DISCUSSION

### The Face of Tafsir during Tabi'in

The scholars differ on the limits of the tabi'in group. According to Khatib al-Baghdadi, a tabi'in is a person who makes friends with friends, not just meets them. This opinion is in line with the view of Ibn Kathir. Meanwhile, al-Hakim emphasized that tabi'in is a person who meets directly with friends and receives knowledge from them. Meanwhile, Ibn Hajar added another criterion, namely believing until the end of his life as a condition for the person to become a tabi'in (Mujahid et al., 2021).

The Tabi'in period began when the time of the Prophet and his companions ended, precisely when the last companion named Abu Tufail al-Laisi died in 100 AH in the city of Mecca. So after the time of Tabi'in began, in 100 AH, and ended in 181 AH, it was marked by the death of the last Tabi'in, namely Khalaf bin Khulaifat (Hasibuan et al., 2023).

In *taqrib at-Tadzhib*, Ibn Hajar al-Asqalani divides the tabi'in into four levels based on their age and source of narration.

1. Kibar at-Tabi'in, a group of seniors, who died in the period of 95 AH, among them was Said bin al-Musayyab who died in 94 AH.
2. Al-Wustha min at-Tabi'in, the middle group, who died in the period of 110, among them were Hasan al-Basri (110 AH) and Muhammad bin Sirrin (110 AH).
3. Sighar at-Tabi'in, a group of young people, who died in the period of 125 AH, among them were Qatadah bin Di'amah (118 AH), and Ibn Shihab al-Zuhri (124 AH). they generally narrated the Hadith of the senior Tabi'in.
4. The youngest group, who died in the period of 150 AH, was Sulaiman bin Mihran al-A'mash (148 AH). Some of them met their friends and senior tabi'in, even though they did not narrate the Hadith directly from the companions (Al-Asqolani, 1372).

As for the development of tafsir at this time, according to adz-Dzahabi, the development of tafsir during the tabi'in period is a continuation of the tradition that began during the time of the Companions. This is closely related to the process of expansion of Islamic territory outside the Arabian Peninsula, which encouraged the Companions to move and settle in various new cities. They taught the Qur'an in that place so that the madrasah of knowledge was born with friends as teachers and tabi'in as students. From this process emerged the three most famous main madrasahs of tafsir, namely the Madrasahs of Makkah, Medina, and Iraq, with many figures born from them. And the expansion of this region, meaning the existence of Muslims in areas outside the Arab world whose non-Muslim notabene adds to the complexity of the problems faced by Muslims, which in turn makes the patterns of interpretation that emerge from it more diverse (Zulfikar, 2019a).

#### 1. Madzhab Makkah

Madrasah tafsir Makkah is centered on the figure of Abdullah bin Abbas. He taught the tabi'in by interpreting verses of the Qur'an that were difficult to understand. His students then memorized the explanation and narrated it to the next generation. Great figures born from here include Said bin Jubair, Mujahid bin Jabr, Ikrimah Mawla Ibni Abbas, Tawus bin Kaisan al-Yamani, Ata bin Abi Rabah.

#### 2. Madzhab Madinah

Medina is one of the central cities of the development of tafsir science during the tabi'in period. This is because many of my friends choose to settle in the city and not move to other cities. They actively taught the Qur'an to the tabi'in, and from this intellectual activity was born the tafsir madrasah in Medina.

The figures who play a role in this madrasah are centered on Ubay bin Ka'ab, who is also considered the main founder of the tafsir tradition in the city of Medina. During this time,

Medina had a number of prominent figures. Among them were Zaid bin Aslam, Abu al-Aliyah, Muhammad bin Ka'ab al-Quradzi. Some of them learned directly from Ubay bin Ka'ab, others through intermediaries.

### 3. Madzhab Iraq

Madrasah tafsir in Iraq is independent of the role of Abdullah bin Mas'ud. Although in Iraq there are several companions who are referenced in the tafsir, Ibn Mas'ud remains the main reference in this regard. This is due to his fame in the field of interpretation and the many histories that originate from him.

The figures born from this madrasah include Iqlimah bin Qais, Masruq, al-Aswad bin Yazid, Murrah al-Hamdani, Amir al-Sha'bi, Hasan al-Basri, Qatadah bin Dima'ah al-Sadusi (Adz-Dzahabi, 2000).

In addition to the three madrasas above, there are also historians who mention madrasas founded by friends in other countries. Madrasah in Egypt centered on Abdullah bin Amr bin Ash. Madrasah in Yemen with its teachers Muadz bin Jabal and Abu Musa al-Ash'ari (Ghoni et al., 2022).

The existence of the madrassas of the above interpretation shows the intellectual dynamics of the tabi'in in understanding the Qur'an. Although they have their own patterns and tendencies, the mufassir at this time is still based on the basic principles of interpretation that have been inherited from the time of the Companions. Thus, the interpretation of the mufassir in the tabi'in period relies on several things:

1. Qur'anic verses that explain each other
2. Hadith of the Prophet on the interpretation of the Qur'an
3. Interpretation of Companions
4. Narrated from Ahlul Kitab (Israiliyat)
5. The ijtihaad of the tabi'in itself (Hasibuan et al., 2023).

The interpretation of the Qur'an during the Tabi'in period began with the emergence of the pattern of tafsir *bi ar-ra'yi* in its attempt to interpret the text of the Qur'an, although it is still dominated by patterns *Tafsir bi ar-riwayah*, as they narrated the interpretation of the Companions. The existence of interpretation patterns *bi ar-ra'yi* logically understandable. The interpretation of the Qur'an inherited from the time of the Prophet and his companions did not interpret all verses, but only verses that were difficult to understand by the people of his time (Adz-Dzahabi, 2000). As time goes by, the complexity of social, cultural, intellectual and other problems increases, thus giving rise to new ambiguities in understanding the text of the Qur'an, especially those that have no explanation from existing history. Therefore, in this case, the tabi'in try to fill the void through the *Ra'yu*.

The development of this interpretation pattern then gave birth to characteristics that distinguished it from the previous period. This characteristic emerged as a consequence of the socio-religious conditions at the time, as well as an intellectual response in his efforts to the increasingly complex intellectual needs of Muslims. The characteristics of interpretation during the tabi'in period include that during the tabi'in period, the story of israiliyat is quite often found in tafsir (Zulfikar, 2021). This is natural, considering that at that time many scholars of the book embraced Islam, and the teachings of the previous religion still influenced their thinking. The existence of israiliyat is also the desire of the tabi'in to seek a more detailed explanation of the story in the Qur'an (Sumarni et al., 2023).

In terms of interpretation patterns, what is used still rests on the narration path. However, the narration is not as broad as the time of the Prophet, but is limited to certain authoritative figures. For example, those in Makah tend to refer to the narration of Ubay bin Ka'ab, while those in Iraq tend to refer to the narration of Ibn Mas'ud.



Differences of opinion also began to be seen in their interpretations, although the intensity was less than that of the generation after them, but the seeds of variation of thought began to be felt. Furthermore, this phase marks the emergence of the embryonic schools in Islam. Therefore, there are many interpretations from the Tabi'in period that show certain tendencies in accordance with the line of the madhhab that will later develop more clearly in the next mas (Hasibuan et al., 2023).

### **A Brief Portrait of Mujahid bin Jabr**

Mujahid bin Jabr al Makki, known by the nickname Abu al-Hajjaj al-Makhzumi was one of the most prominent and trusted figures among the Tabi'in. Mufassir, who was a former slave of Qais bin al-Said al-Makhzumi, was born in 21 AH, coinciding with the reign of Umar bin Khatab. Mujahid died at the age of 83 in the city of Mecca, but regarding the year of his death there are many historical differences, some say he died in 104 AH, others say that he died in the years 100, 101, 102, 103 (Zulfikar, 2019b). During his life, he was known as a noble, generous, humble person, earnestly pursuing the hereafter and far from despicable traits.

Mujahid was a disciple of Ibn Abbas, a contemporary of Sa'id bin Jubair, Ikrimah Mawla ibn Abbas, Tawus bin Kaisan al-Yamani, Ata bin Abi Rabah, all of whom were also former slaves (Adz-Dzahabi, 2000). It is known as *The Ummah*, which means the scholar of the people, because of the depth of his understanding of the Qur'an (Ifrahul Halimatul Rasyidah et al., 2024). In some narrations, it is explained how Mujahid received knowledge from his teacher, Ibn Abbas. Al-Fadhil bin Maimun narrated that he studied the Qur'an from Ibn Abbas thirty times. The narration of Ibn Abi Malikah also explains how Mujahid questioned Ibn Abbas about the tafsir, and in his hand was an alwaah (stationery), Ibn Abbas told him to write it down until he asked about the tafsir as a whole (Sarah et al., 2024).

Among Ibn Abbas's disciples he was one of the students who narrated the least Tafsir from his teacher, but was the most reliable among the others. We can find this when examining the works of the Hadith books such as the works of *Imam Bukhari*, *Imam Muslim*, *Imam Abu Daud* as a reference. Similar things are also found when studying the books of tafsir such as the works of Imam at-Thabari, Imam Ibn Kathir and others who also serve as references. The testimony of a number of scholars shows the depth of his knowledge, including Qatadah's statement that Mujahid is the most knowledgeable figure in terms of interpretation of the Qur'an, as well as Sufyan at-Tsauri's affirmation that Mujahid bin Jabir's interpretation is sufficient as a guideline and reference. Some scholars even refer to Mujahid as a person who masters various scientific fields such as tafsir, qiraat, hadith science, and some of them (Rochimah et al., 2024).

Although many scholars acknowledge its credibility in many scientific fields, there are some scholars who are cautious about their interpretation because they are suspected of taking opinions from the author of the book, as said by Abu Bakr bin 'Ayash. But this did not damage his reputation, for no one said that he was lying or doubting his honesty.

His intellectual journey began in Makkah when he studied with Ibn Abbas. After completing the process of gaining knowledge, he developed his interpretation study also in the city of Makkah. His tafsir works, although not complete, were widely quoted by scholars after him in the form of narrations. Historians of interpretation say that at that time, tafsir was still an integral part of the books of Hadith. Thus, interpretation activities are more dominant in the form of re-submission of previous generations of interpretations than independent elaboration. Mujahid, who stands out for his critical attitude, does not easily receive information without direct verification. This impulse required him to travel to various regions, such as Yemen, Egypt, Kufa, Medina, Raudas, Constantinople (Zulfikar, 2019b).

On his way he met many great Islamic figures of that time, such as Ali bin Abi Talib, Sa'ad bin Abi Waqas, Aisha bint Abu Bakr, Abu Hurairah, Abu Sa'ad bin Malik, Abdullah bin

Amr bin Ash, Jabar bin Abdullah, Abdullah bin Umar bin Khatab, Ummu Salamah, and many more. The well-known disciples of Mujahid include Ikrimah, Fadil bin Umar, Umar bin Abdullah bin Ubaid, Muslim bin Kisan, Umar bin Dinar, Muhammad bin Muslin bin Tadarras. In addition to these names, there are many disciples of Mujahid scattered throughout Arabia (Zulfikar, 2019b).

### About the Tafsir of Mujahid bin Jabr

#### a. Source

The source of tafsir basically refers to the main reference used to understand the meaning of the verses of the Qur'an, starting from the Qur'an itself, the hadith of the prophet, the explanation of the companions, to the opinions of the tabi'in and scholars after it (Permana, 2020). This book of tafseer; Mujahid bin Jabr is classified as tafsir bil ma'tsur, which is the interpretation of the Qur'an that relies on pre-existing authentic narration or sources (Zulfikar, 2019b). This is because in interpreting the verses of the Qur'an, Mujahid quoted many histories, especially from his famous teacher as an interpreter, namely Ibn 'Abbas. In this way, Mujahid's tafsir has a strong authoritative value, because it not only contains the results of his own thoughts, but also channels the understanding that comes from the Prophet's companions. Therefore, his work is one of the important references in the tradition of classical interpretation which is believed to be valid by scholars. For example, in Surah al-kautsar verse one:

نَبَذَ عَبْدُ الرَّحْمَنِ، قَالَ: ثنا إِبْرَاهِيمُ، قَالَ: ثنا دَاوُدُ، قَالَ: ثنا وَرْقَاءُ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ مُحَارِبِ بْنِ دِقَارٍ، عَنْ ابْنِ عُمرَ، قَالَ: لَمَّا نَزَلَتْ: {إِنَّا أَنْعَمْنَا عَلَى الْكَوْثَرِ} قَالَ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «هُوَ نَهْرٌ فِي الْجَنَّةِ حَافَتَاهُ مِنْ ذَهَبٍ يَجْرِي عَلَى الدَّرِّ وَالْيَاقُوتِ، ثُرْبَتُهُ أَطْيَبُ رِيحًا مِنَ الْمِسْكِ، وَمَاؤُهُ شَدِيدٌ بَيَاضًا مِنَ الثَّلْجِ، وَطَعْمُهُ أَشَدُّ حَلَاوَةً مِنَ الْعَسَلِ

This hadith is narrated by Ibn Umar r.a who explains the meaning of surah al-kautsar verse one. The Prophet PBUH interpreted that al-Kautsar is a river in heaven. He described its beauty and glory; The banks of the river are made of gold, its flow flows over gems and precious stones, the soil smells more fragrant than musk oil, the water is whiter than snow and tastes sweeter than honey (Mujahid bin Jabr, 1989).

نَبَذَ عَبْدُ الرَّحْمَنِ، قَالَ: ثنا إِبْرَاهِيمُ، قَالَ: ثنا دَاوُدُ، قَالَ: ثنا هُشَيْمٌ، عَنْ عَطَاءِ بْنِ السَّائِبِ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنْ ابْنِ عَبَّاسٍ، قَالَ: " الْكَوْثَرُ: الْخَيْرُ الْكَثِيرُ "

This hadith shows that the meaning of *al-Kautsar* not only limited to the river in paradise (as narrated by Ibn 'Umar), but also understood more generally as all forms of abundant goodness that Allah bestowed on the Prophet Muhammad PBUH, including knowledge, many people, intercession, and the enjoyment of heaven (Mujahid bin Jabr, 1989).

From the above interpretation, it is clear that Mujahid bin Jabr when interpreting QS. al-Kautsar verse one refers to the hadith of the Prophet and the opinion of his teacher, Ibn 'Abbas. This method he takes so that the meaning of the verse can be understood according to the true intention. This also shows that in addition to using the source of tafsir *bi al-ma'tsur*, Mujahid's thought was greatly influenced by his teacher. Therefore, it can be affirmed that Mujahid's interpretation in this case has a strong basis as a tafsir *bi al-ma'tsur*.

## b. Method

The methods of interpretation used by commentators in the interpretation of the Qur'an can be grouped into four methods; First, the method of *ijmali* interpretation. Second, the *tahlili* interpretation method. Third, the method of *tafsir maudhu'i*. Fourth, the method of interpretation of *muqaran* (A. Yahya et al., 2022). In interpreting the Qur'an, Mujahid tries to explain the verses in a concise, clear, and non-verbacious manner. This style is in line with the characteristic interpretation of his teacher, Ibn 'Abbas. Therefore, Mujahid's method of *tafsir* is often considered to be the same as the method used by Ibn 'Abbas (Rochimah et al., 2024). Mujahid also did not interpret all the verses of the Qur'an from beginning to end, but only some of the verses, and even that was conveyed in dense and simple language. From this, it can be concluded that the method of interpretation used by Mujahid is the *ijmali* method, which is a concise and thorough interpretation (M. Yahya, 2024).

The sign that Mujahid interpreted *ijmali* (globally) without any other means of interpretation is reflected when he interpreted in Surah al-Asr:

نَبِّدْ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا دَاوُدَ الْوَاسِطِيُّ، عَنْ ابْنِ عَلِيٍّ، عَنْ كَعْبٍ: {إِنَّ الْإِنْسَانَ لِفِي خُسْرٍ} [العصر: 2] قَالَ: «يَعْنِي آدَمَ وَبَنِيهِ»

Here Mujahid interprets the verse "indeed man is really at a loss" by stating that what is meant by the loss is the Prophet Adam and all his descendants.

نَبِّدْ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نُجَيْجٍ، عَنْ مُجَاهِدٍ: {لَفِي خُسْرٍ} [العصر: 2] ، يَعْنِي: " لَفِي ضَلَالٍ، ثُمَّ اسْتَنْتَى فَقَالَ: إِلَّا مَنْ آمَنَ "

Mujahid interpreted succinctly that what is meant by the phrase "truly human beings are really at a loss" is the condition of humans who are in error. However, he asserts that Allah gives an exception through the continuation of the verse, namely "except for those who believe."

نَبِّدْ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا دَاوُدَ الْوَاسِطِيُّ، عَنْ ابْنِ عَلِيٍّ، عَنْ كَعْبٍ: {وَتَوَاصَوْا بِالْحَقِّ} [العصر: 3] قَالَ: «الْحَقُّ هُوَ اللَّهُ عَزَّ وَجَلَّ، وَالْإِيمَانُ بِهِ» ، {وَتَوَاصَوْا بِالْحَقِّ}: «عَلَى فَرَائِضِ اللَّهِ وَحُكْمِهِ

Mujahid interpreted the verse in surah al-'Asr briefly but concisely by explaining that what is meant by truth or al-haq is Allah 'Azza wa Jalla and faith in Him. Furthermore, when interpreting the words of Allah "and they admonished one another in patience", Mujahid emphasized that what is meant is patience in carrying out the obligations that have been set by Allah and accepting His laws with sincerity (Mujahid bin Jabr, 1989).

This brief interpretation clearly illustrates the *ijm l method* that is characteristic of Mujahid in understanding the Qur'an. This method focuses on conveying the meaning of the verse in a global, concise, but still clear and direct to the core of the message to be conveyed. Mujahid did not extend the description with convoluted analysis or complex interpretive devices, but rather simply gave a simple explanation so that the message of the Qur'an could be easily grasped by the readers and listeners. The *ijm l method* used by Mujahid shows that the interpretation does not always have to be long and detailed, but can be delivered concisely but still touches on the main essence of the Qur'anic instructions.



### c. Pattern

During the tabi'in period, the interpretation of the Qur'an had not developed towards a structured discipline as it was known in the later period. This is natural, because the branches of Islamic science at that time were still in the early stages and had not yet given birth to certain schools (Syafiuddin, 2015). The Mujahid tafseer, which is an important part of enriching the treasures of Islamic interpretation, is also not influenced by special tendencies or certain tendencies that are usually factors in the emergence of a diversity of tafsir styles in the future (Rahmi et al., 2022).

The pattern of interpretation in this period was greatly influenced by the condition of the area where the mufassir lived. Because it is still closely related to hadith, the interpretation of the tabi'in is generally based on history. Geographically, there are several major schools: first, the Mecca school pioneered by Ibn 'Abbas; second, the Madinah school whose figure is Ubay bin Ka'b; and third, the Iraqi school led by Abdullah bin Mas'ud. In addition, there is also the Bashrah school which is strongly influenced by the tradition of Makkah, with Ibn Sirin as one of its figures (Akmal Rizky Gunawan Hasibuan et.al, 2023).

The main difference between these schools can be seen from the patterns. The Makkah and Medina schools are still thick with a traditionalist approach because they emphasize more on history. Meanwhile, in Iraq, the style of tafsir bi al-ra'yi or rational began to grow, which emerged because of their geographical distance from Medina as the center of the development of hadith. This condition makes Iraqi scholars more often use ijtihad when they cannot find a suitable history.

If it is associated with this division, Mujahid belongs to the Makkah school, because he was a direct disciple of Ibn 'Abbas, the main figure in the tradition of Makkah interpretation. Therefore, Mujahid's tafsir is more traditionalist with an emphasis on history-based interpretation or known as tafsir bi al-ma'tsur (Zulfikar, 2019b). Thus, in the tabi'in period in general, there has not been a pattern of interpretation that is really specific or related to a particular discipline, but it is still general and based on history.

### Interpretation of the verses of Fiqh and Kalam Mujahid bin Jabr

There is no specific information that this interpretation of Mujahid tends to be in one pattern only. Because once again during the tabi'in period, the pattern of interpretation at that time was still in a different geographical scope. However, Abu Nail, a verifikator of the book of *Tafsir Mujahid bin Jabir*, concluded that in some cases the verses of *Tafsir Mujahid* tend to be traditionalist, namely interpreting many verses of the Qur'an using riwayat-riawayat or popularly called tafsir *bi al-matsur*.

On certain themes, the tafsir of mujahid is not small in interpreting verses related to fiqh and kalam. Therefore, mujahid's tafsir can lead to fiqh and kalam patterns. Although there is not too much in the discussion, it even tends to have a small capacity. The interpretation of mujahid is said to be fiqh-styled, which can be characterized by his interpretation of fiqh. Among others; ihsar, ihram umrah, iktihal for people who are ihram are obliged to pay fidyah, hajj tamattu, sa'i between shafa and marwah according to mujahid sunnah.

In the context of fiqh, the interpretation of mujahid is often used as a reference and even a handle in Islam, especially Imam Shafi'I (Mujahid bin Jabr, 1989). The interpretation that represents the interpretation of the mujahid in the fiqh style can be seen in the discussion of using eyeliner for those who are obliged to pay fidyah, the snippet of verse 196 in surah al-Baqarah:

الْأَكْثَحَالُ الْمُحْرَمُ: رَى مُجَاهِدٌ أَن فِيهِ فِدْيَةٌ، فَعِنْدَ تَفْسِيرِ قَوْلِهِ تَعَالَى ﴿فَمَنْ كَانَ مِنْكُمْ مَرِيضًا﴾ [البقرة: ١٩٦] قَالَ: فَأَدَهَنَ أَيَّ تَدَاوَى أَوْ أَكْتَحَلَ، ﴿أَوْ بِهِ أَذَى مِنْ رَأْسِهِ﴾ مِنْ قَمَلٍ أَوْ غَيْرِهِ، فَحَلَقَ (فَفِدْيَةٌ مِنْ صِيَامٍ) عَلَى هَذَا فَمُطْلَقُ الْأَكْثَحَالِ عِنْدَهُ فِيهِ الْفِدْيَةُ،

"Mujahid argues that it is subject to fidyah. When interpreting the words of Allah Ta'ala: "Then whoever among you is sick" (QS. Al-Baqarah: 196), he said: what is meant is the use of oil (medicine) or eyeliner. And He said: "Or there is a disturbance in his head", i.e. because of lice or something else, and then he shaves his hair, then it is obligatory to fidyah (in the form of fasting, and so on). On this basis, it is absolutely contrary to Mujahid that it is subject to fidyah." (Mujahid bin Jabr, 1989).

The interpretation of mujahid with the results of ijtihad fiqh is this kind of one that is partly referred to by Imam Shafi'i as the basic framework in his madhhab fiqh. This is why some scholars make the tafsir of mujahid as the initial foothold in building the basic framework of their fiqh school. Mujahid's thought can be seen as a bridge between the interpretation of the Qur'an and the construction of Islamic law, where the verses he interpreted provided a direction for the formulation of fiqh rules which were later developed more systematically by Imam al-Shafi'i.

The interpretation of the mujahid related to kalam can be seen when the mujahid discusses in his commentary on the Prophet Isa, namely the descent of the Prophet Isa (a.s.) in the first fragment of the verse of Surah az-Zukhruf verse 61;

نَبِيَّ عَبْدُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: نَا وَرْقَاءُ، عَنْ ابْنِ أَبِي نُجَيْحٍ، عَنْ مُجَاهِدٍ، فِي قَوْفٍ: {وَابَهُ لَعَلَّ لِسَانَهُ} «يَتَلَوُّهُ لِسَانُهُ»، وَقَالَ: يَعْنِي نُزُولَ عِيسَى ابْنِ مَرْيَمَ قَبْلَ يَوْمِ الْقِيَامَةِ

Mujahid interpreted the verse "*wa innahu la'ilmun lis-s 'ah*" as a signal that the Prophet Jesus would be a great sign before the coming of the Day of Judgment. That is, before the Apocalypse occurs, Allah will send the Prophet Jesus back to the world. Thus, Mujahid understood the verse not only linguistically, but also in the context of kalam (the study of the end times), where the descent of the Prophet Isa is considered one of the great signs that indicate the approaching Day of Judgment.

In the context of kalam, the mujahid also explained in his commentary about the pleasure of seeing Allah in Surah al-Qiyamah verses 22-23;

أَدْعَبُ الرَّحْمَنِ، قَالَ: ثَنَا إِبْرَاهِيمُ، قَالَ: ثَنَا آدَمُ، قَالَ: ثَنَا الْمُبَارَكُ بْنُ فَضَالَةَ، عَنْ الْحَسَنِ، فِي قَوْلِهِ عَزَّ وَجَلَّ: {وَجُوهٌ يَوْمَئِذٍ نَاضِرَةٌ} قَالَ: «حَسَنَةٌ»، {إِلَى رَبِّهَا نَاضِرَةٌ} قَالَ: «تَنْظُرُ إِلَى رَبِّهَا حَسَنَةً» ١١. لِنَظَرِ إِلَيْهِ، وَحَقْلٌ لَهَا أَنْ تَنْصُرَ، وَهِيَ تَنْظُرُ إِلَى رَبِّهَا

This narration explains that one of the greatest pleasures in the hereafter for the believers is *ru'yatullah*, that is, to see God directly with their eyes. In this case, mufassir such as Mujahid is also in line with the understanding that the verse "*Il rabbih n irah*" meaning that the believers will truly see Allah in the hereafter. This kind of interpretation confirms the belief of Ahlus Sunnah wal Jama'ah that Allah can be seen by His servants in the hereafter in a way that is in accordance with His majesty, without resembling creatures. Thus, this interpretation not only describes the beauty of the faces of the believers in heaven, but also emphasizes the greatest glory, which is the gift of looking directly at Allah (Mujahid bin Jabr, 1989).

Mujahid's interpretation of the verses related to the question of fiqh and kalam shows how wide the scope of the tafsir he produced. Although the explanation is short and concise, the core

meaning contained in it can still be understood clearly and easily by the readers and listeners. Furthermore, this indicates that Mujahid's contribution was not limited to the interpretation of history alone, but also had an important influence on the development of a comprehensive understanding of Islam, both in the realm of Islamic law (fiqh) and issues of faith and theology (kalam). Thus, the interpretation of Mujahid becomes an integral part of the treasure of classical interpretation that has wide relevance across scientific disciplines.

## CONCLUSION

Based on the results of the research, it can be concluded that tafsir during the tabi'in period is a continuation of the tradition of interpretation of the companions that developed with the distinctive characteristics of each mufasir. Mujahid bin Jabr occupies an important position in this phase because of his outstanding contribution in expanding the narration-based interpretation of Ibn 'Abbas. Mujahid's interpretation is characterized by the use of strong sanad, brief but concise descriptions, and relevance to legal (fiqh) and theological (kalam) issues. A study of Mujahid's interpretation shows that his thinking did not only continue the tradition of the Companions, but also displayed critical power and analytical skills in understanding the text of the Qur'an. This shows that the role of Mujahid was very significant in forming the initial framework of the discourse of tafsir which had implications for the development of fiqh and kalam science for the next generation. Thus, this study emphasizes the importance of the study of tafsir tabi'in, especially the work of Mujahid bin Jabr, as one of the foundations in the treasure trove of classical Islamic interpretation.

However, this research is still limited to a descriptive-analytical study of the characteristics of Mujahid bin Jabir's interpretation in the scope of fiqh and kalam verses. For this reason, further research can be directed to a comparative analysis between the interpretation methods of Mujahid and other mufasir tabi'in to see broader patterns and methodological differences. In addition, it is important to trace the influence of Mujahid's tafsir on the development of Islamic legal and theological thought in the later period, both in classical literature and in contemporary discourse. A more in-depth study of the manuscript or history of Mujahid's tafsir spread across various books of tafsir can also be carried out to enrich the understanding of the consistency and validity of its interpretation. Thus, further research is expected to be able to broaden the horizon of classical interpretation studies and strengthen its relevance in today's academic discourse.

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